

The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

Chillingworth.

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SERMON NO. XI.

A Sermon preached at Lambeth Chapel, on Sunday, July 25, 1824, at the Consecration of Christopher Lipscombe, D. D. Lord Bishop of Jamaica; and of William Hart Coleridge, D. D. Lord Bishop of Barbados and the Leeward Islands. By Archibald Montgomery Campbell, M. A. Preacher at the National Society's Chapel, Ely Place, and Joint Secretary to the Society for Promoting Christian Knowledge.

1 COR. xii. 28.

"And God hath set some in the Church—first Apostles, secondarily Prophets, thirdly Teachers."

THE nations of antiquity did not fail to remark that the body politic, like the natural body, is composed of various parts, among which some must govern, and some obey. Science has informed us that a similar method prevails in the inferior parts of the creation; and while each performs the task assigned to it by Providence, the result is that beautiful whole in which we recognize the infinite perfection of God.

We learn from the reiterated declarations of Scripture, that Providence and Grace are in respect alike. As the inanimate works of nature combine to form one system, as the tribes of the animal kingdom succeed and support one another, as the limbs of every creature, and the members of every society, are all different, yet all united—so hath it pleased God to establish in the origin, the extension, the preservation, and the triumph of his Church, the same diversity and the same unity; the same subordination of parts, the same individuality of objects; the same succession of times and seasons, the same magnificent and merciful consummation.

The knowledge of this fact is peculiarly important on the occasion for which we are now assembled, "*God hath given us one body, but many members;*" of those members some are strong and some are feeble; some are more and some less honourable. In like manner the Almighty hath divided his gifts in different proportions to different quarters of the world. Civilization, liberty, religion, are given to one and withheld from another. One country is the respected, honoured head, another the toiling weary limb. Not only before but since the promulgation of Christianity, *the Potter* who hath power over the clay, hath made some nations as it were to honour and some to dishonour—hath poured upon some the exceeding brightness of the Gospel, and suffered others to remain in that *unbelief* in which all were originally concluded.

But He, that concluded all in unbelief, did so that *he might have mercy upon all*. And they, who have been admitted first into the Church of their Lord, may sooner or later be made his instrument in compelling others to come in. In the natural body, *the eye cannot say unto the hand, I have no*

need of thee; nor again the head to the foot, I have no need of thee; in the spiritual body likewise, all men are members of the same family, all are the ransomed and redeemed of Christ, and "must have the same care one for another."

Thanks and glory be to God for bringing home this truth to the hearts of our countrymen. The duty of caring for our West-Indian fellow subjects is at last universally acknowledged. We trust that the time is at hand, in which another *branch, which was wild by nature, shall be grafted in and made to partake of the root and fatness of the olive-tree.* We trust that another member is about to be added to the mystical body of Christ, and indissolubly united to its Divine Head. We are no longer contented to leave the unhappy negro to the darkness and pollutions of Paganism, but we point out to him that *Light which can lighten the gentiles*—we endeavour to save his soul from sin—we teach him how, even in the midst of corporal bondage, he may attain unto "*the glorious liberty of the sons of God.*"

And, while we rejoice that our countrymen are thus made the humble instrument of conveying God's blessings to their less favoured brethren, our gratitude should be further excited by observing, that the object is pursued in the spirit and after the pattern of that all-wise God, who *hath set some in the Church—first Apostles, secondarily Prophets, thirdly Teachers.* Hitherto the Clergy in our Western Colonies have borne no adequate proportion to the number of the inhabitants. Even the white population has been scattered over so large a surface, that many have been deprived of the regular ministrations of the Church. And the want of resident Bishops, who might unite and govern the whole, who might stimulate the indolent and restrain the impetuous, who might encourage the deserving and remove the worthless, has been long and severely felt.

Notwithstanding, therefore, the meritorious services of the West-Indian Clergy, we hail the present addition to the Church Establishment as an important era in its history. In this country, as at Corinth, *God hath set different orders in the Church; and the dispensation has proved so valuable, that we rejoice at its communication to every dependency of the empire.* We are convinced that it is requisite for the preservation of Christianity among those who already believe, as well as for its propagation among heathen nations. The equality or uniformity which some are disposed to admire is an unattainable and unnatural state. The various situations and abilities of men require a variety of means, and the Gospel of Jesus supplies it. *There are diversities of operations, but it is the same God which worketh all in all.* And until we forget the means by which Christianity was communicated to our ancestors; until we despise the example of the primitive Church; until we forsake the practice of the Apostles of our Lord, and disobey the precepts of Revelation, we can never entertain a doubt respecting the merits or the claims of Episcopacy.

From the beginning there has been, and to the end there will be, an authorized appointment, a regular gradation—a systematic superintendence and control. "God hath set the members every one of them in the body, as it hath pleased him." He who alone had the right to ordain and to give, "gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers—for the perfecting of the saints—for the work of the ministry for the edifying of the body of Christ."

Yet if in days of innovation these truths should be denied, they may be defended against the assailant, from whatever quarter he shall advance. We cannot renounce the scriptural decision in our favour; it would be an unworthy desertion of our cause. We cannot be driven from that high ground; it would be the triumph of falsehood over truth. But speaking for a moment as if Scripture had not decided the controversy, we may join issue on the question of the West-India Church with the ablest advocates of newer systems, and show not only that she is able to effect the conversion of the Negroes, but that she will effect it more safely, more speedily, and more completely, than any other religious society whatsoever.

For, in the first place, the Church, with her various orders and complete equipment, will come in contact at once with every class of the West-Indian population. Her attention will not be confined to a corner of the field; but will spread over the entire vineyard. She will not address herself exclusively to white or black—to bond or free—but the community at large will perceive her presence, hear her exhortations, and profit by her instruction. Like the Master whom she serves, the Church of England is no respecter of persons. She knows how to be exalted and how to be abased. She claims the allegiance of all her children, “of the very least as feeling her care, and of the greatest as not exempt from her power.”

If it be our wish to improve the temporal condition of the Negroes, which is the philanthropist’s view of the question; how can this be better effected than by improving the character and conduct of their Masters? If it be our wish to convert the slaves to Christianity, which is the religious view of the question; by what means are we more likely to reach their hearts, than by exhibiting the paramount authority of the Gospel—its power both over the bondsmen and over the free—its tendency to make the master more benevolent—the slave more contented and happy?

Looking merely to the civil improvement of the Negroes, it must evidently be effected by their masters; and its progress will be materially accelerated when the ruling powers in the Colonies listen to the recommendation of the Church. She will tell them, not harshly, but plainly, in what respects they are to blame; if permitted, she will suggest practical schemes of amendment; she will convince the planters that the civilization and welfare of the slaves must increase the security and value of their possessions; she will not be exposed to the temptation, or the suspicion of seeking undue influence over one part of the community, by exaggerating the mistakes or misconduct of another: She will promote that cordial union between men of different ranks, which in this country always attends her steps, and always vanishes where her influence is lost.

It is impossible, therefore, to doubt that the temporal condition of the Colonies will derive immense benefit from the present extension of our Church. And what human means can more directly tend to the propagation of Christianity among the slaves—than showing them that the religion recommended for their adoption, is not a religion which the white man despises, but which he honours?—that the duties we inculcate, the promises we announce, the punishments we threaten, are directed equally to all—can open to every one the gate of everlasting life—and, except at the peril of their souls, may be despised by none. Let the Negro be taught to comprehend these simple rules; and the Gospel will appear before him in its real character; he will

see and taste its fruits; he will perceive and acknowledge its power. *Every one that riseth against it in judgment it will condemn—the valley will be exalted—and the mountain made low—and a high way in the desert be made straight for our God.*

In fact, the instruction of the Negroes in Christianity, though it has formerly been delayed by peculiar obstacles, may now, under a complete and sufficient Church Establishment, be carried on with peculiar facilities. Most of the difficulties to be surmounted in other countries are unknown in the West Indies. The African Negroes are not devoted to the practices of a remote antiquity—nor blinded by prejudices inimical to the progress of truth;—they are not the followers of a false Prophet; their imaginations are not captivated by a gorgeous and sensual idolatry; their pride is not flattered by the dreams of philosophy. The mind of the Negro is comparatively a blank—and a blank on which Christianity may be inscribed. If we search for his rational, moral, or spiritual qualities, nothing presents itself to our view but one immense void; and it is a void which the Gospel will fill up. The teacher's task will be to civilize as well as to convert; and the immediate effects of the first will smooth the way for the second. When a Negro learns to command his passions, and purify his heart; when he cultivates domestic habits, and domestic affections; when the savage gradually disappears, and the Christian rises in his place, he will become a different being, and experience a different treatment. Others, observing his advancement and prosperity, his higher estimation and his increasing comforts, will endeavour to tread in his steps. The flame will spread from rank to rank, and *the Lord will add daily to the Church such as shall be saved.*

In short, let the Missionary charge be committed to persons who will neither abuse nor neglect it; let the piety and benevolence of the white population be quickened by a steady application of *the truth, as it is in Jesus*, to their consciences; let sufficient assistance be provided for the religious instruction of the slaves, and the Gospel will be brought home with such power to their hearts—it will prove so exactly what they want, and make them so entirely what they ought to be, that the work of conversion will be forwarded from every quarter, and hailed with transport by every class.

These obvious considerations, which place in the strongest light the utility of an established Church in our Western Colonies, have been met by contending that men of humble rank and limited education are peculiarly fitted for the task of converting the Negroes. Passing over, in reply, the political dangers of such a system, we cannot be silent on another topic. We cannot refrain from asking, if there is a single instance upon record, in which Christianity has been preached to the lower classes alone? If it be said that the first preachers of the Gospel were illiterate, it is sufficient to answer that they were inspired. The poor and ignorant have never yet been taught by men who could teach none but them. In the earliest ages of the Church, the preaching of Christianity, even to barbarians and savages, was not committed to the inferior orders in the household of Christ; but an *Apostle was set* for that especial purpose. St. Paul is the primitive Missionary, with whose character we are most intimately acquainted; and the gifts which God poured into that chosen vessel were calculated to improve every description of mankind. Whether he exposes and puts to silence the skeptical philosophy of

Athens; whether he reasons of righteousness and judgment to come in a tone which made the heathen ruler tremble; or whether he explains and vindicates the Christian faith with a force which almost overcame the prejudices of the Jewish prince, St. Paul is still a standard example of what a Missionary ought to be—and it might as well be pretended that he was deficient in righteousness and zeal, as in learning, dignity, or rank.

If it be said that the Apostle was assisted by persons of inferior consequence and attainments, we ask who objects to such assistance now? Who supposes that the duty of the teacher or catechist is to be discharged by the highest officers of the Church? Who refuses to accept the service of the humblest follower of Jesus Christ in those departments, for which he is qualified by piety and earnestness?

If unhappily any such should be unwilling to proceed decently and in order, to submit to the superintendence and control of those whom God hath set above them in the Church, the Church must forego their assistance. The zeal that spurns control is a zeal without knowledge. A false spirit of independence is no qualification for the Christian teacher; and those who have learned to forsake father and mother, and brother and sister; those who could give their bodies to be burned for the sake of the everlasting Gospel, may have to achieve a harder conquest, and suffer a severer pang, before they are fit to co-operate in this work of conversion. If ecclesiastical subordination be requisite any where, it is most requisite in distant lands, where the checks of public opinion and professional feeling are least active—the restraints of law and religion least effectual. If prudence be any where necessary in a Minister of the Gospel, it is especially necessary in heathen countries; and ten times more indispensable where the object of his ministry is in bonds. If it be important under any circumstances to preach the Gospel of Christ, unmixed with the alloy of human errors and inventions, it is most important so to do, where religion has been too little regarded by many, and altogether unknown to more.

That each of these services will now be rendered by her in the West Indies, the character of the Church of England is a sufficient guarantee. We rejoice, therefore, at beholding the Prelates, who have devoted themselves to this arduous duty, about to embark with a considerable body of their Clergy upon their high and holy enterprise. From the order and propriety, with which their undertakings will be conducted, we anticipate the speedy removal of obstructions which have hitherto impeded the progress of the Gospel. Their zeal, tempered by discretion; their learning, warmed by piety; their authority administered in love, will exhibit to our West-Indian brethren, in all its gradations, the true character of the Christian Priesthood. Conforming to the practice of the Apostles, and animated by the Spirit of their Master, they will strive in the best and holiest war; they will sow the seed of eternal life; and may the Lord of the harvest shed his blessing on their labours, and prosper the work of their hands!

This, then, is our concluding argument upon the present subject. We have consented to consider the question, a question of expediency, and the measure before us is most expedient, because it is a measure upon which we may confidently anticipate the blessing of Almighty God. Paul may plant, and Apollos water; but God, and God only, giveth the increase. And where can that increase be expected or hoped for, if not where his rules and ordi-

nances are observed; his Sacraments rightly administered; his word purely preached? Convinced that all the complicated operations of the Deity work together for good, we trust that the Divine plan is gradually opening. We hope that the day is nigh which shall enlarge the borders of Zion. We believe that the inestimable gifts of grace will be conveyed to those who wander in the valley of the shadow of death. But the glories of Creation, Redemption, and Sanctification, will never be made known to the extremities of the earth, unless God vouchsafes to assist and guide the efforts which are made for their promulgation, unless the spirit which the Gospel fosters animates the body which the Gospel formed.

That body is the Church—that spirit is the spirit of faith, hope, and charity; and where the hierarchy, which God hath appointed and set, is actuated by the motives which God suggests and strengthens, there we may humbly trust that his blessing will abide; there his word will have a free course, and will prevail; there the triumphs of Grace will be complete; the veil upon the unbeliever's heart will be rent in twain; all nations and languages will acknowledge and serve their Redeemer; and we, being many, shall become one body in Christ.

FOR THE GOSPEL MESSENGER.

ESSAY ON THE BIBLE SOCIETY.

No. II.

IN the last essay it was proposed to consider some questions, which have been introduced into the present subject.

1. Does the Bible contain every doctrine which man is required to believe, and every precept which he is required to obey? Now, the question is not, whether these doctrines and precepts are so written, that every man, or most men, can discover them; but whether they are in the Bible, so that they can be proved to be there, to the satisfaction of every reasonable mind. In nature there are many truths, (for example, the cause of day and night, and of the vicissitude of seasons) which are perfectly clear when made known; and yet, few men are capable of discovering them, either through a want of that capacity for understanding, or of that light which others enjoy. It is just so as it respects the book of revelation. The truth is recognized the moment it is pointed out; but it must be pointed out.* The sixth article of our Church doctrine entirely corresponds with these views. It says the scriptures are sufficient for salvation; but it does not exclude the exercise of the understanding, the assistance of divine grace, and the other assistances, mercifully afforded by Providence, such as the light of history, to unfold an incident, and to settle a controversy; the lessons of rites and ceremonies whereby as by visible signs God has chosen to instruct men; and the investigations of wisdom and piety whereby the deep things of God have been brought to light, so that each age may avail itself of the accumulated discoveries of those which preceded it. Let it not be said, that these investigations are of no importance.

* Many persons have probably heard from the lips of pious and sincere believers, that they allow that such a doctrine is completely proved in the New Testament; but that had they not previously heard the doctrine stated, they should scarcely of themselves have collected it from the sacred books.

May not a difficulty in scripture, under the divine blessing, be entirely removed by the diligent study of one man, who, communicating the result to others, may save them from the perplexity by which he was afflicted; and may not this be the very means which a kind Providence has chosen for producing the desirable purposes of enlightening and comforting believers. How greatly is faith confirmed by tracing minutely the connection between a prediction and its fulfilment! The learned and pious men who labour in this department, certainly advance not merely their own religious improvement, but that of others who avail themselves of researches which they could not make themselves. But to return to the article. It says, "Holy Scripture containeth all things necessary to salvation." But it does not say that these things may be discovered *without any assistance*. On the contrary, as if to guard against that notion, it declares, that they may be read therein or *proved* thereby. These are the alternatives. Some truths are plain and level to every mind. These may be read therein.

Other truths are not so plainly written. They are there, and can be proved to be so; but they are perhaps brought to our notice by ecclesiastical history, or by ecclesiastical customs. For example: The change of the Sabbath from the seventh to the first day of the week. There is no record of this change in the scriptures. It is, however, twice alluded to: "On the first day of the week when the disciples were come together to break bread." And again: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." By these passages, the change of which we are particularly informed by ecclesiastical history, is proved to have the divine sanction. The doctrine that infants are proper subjects of baptism, is not announced so plainly in the scriptures, that readers in general would discover it. We know that it was held by the primitive Church; and we prove that it is a scripture doctrine by inference from the rite of Circumcision, which was ordered as for adults so also for infants; and by the expressions in the commission to baptise every creature, and all nations, which were made thus general doubtless in reference to this doctrine.

The question as to the inspiration of any particular book in the Scriptures, is settled in the same way. Having ascertained that the book was received as Canonical Scripture by the primitive Church, we prove its authority by its having been quoted or referred to by our Lord, or some of the inspired writers.*

In the 8th Article, entitled "Of the Creeds," our Church re-asserts the completeness of Scripture, in the sense which we have endeavoured to explain. It is not said, that every article of the creeds is so plainly set down in the Scriptures, that all men or most men will at once discover it, so that they might make such a creed by themselves. But we are told that these creeds ought to be received, because "they may be *proved* by most certain warrants of holy Scripture." Some of the articles in the creeds are plainly set forth in Scripture, and may be "read therein;" but there are others which are to be discovered by diligent study, by comparing Scripture with Scripture, by availing ourselves of the light afforded by ecclesiastical history, and by the customs of the Church. These last articles are surely to be believed, for they may be

* The truth of the Scriptures rests in part on external testimony; but it has also internal testimony, "it may be proved thereby."

proved thereby, that is by holy Scripture. When they are brought to this test, they are not found wanting.

In perfect consistency with these views of our Church, are those of our best divines, although they have sometimes been quoted as differing on this point. Hooker says, "It is by our's acknowledged, that the Apostles did, in every Church, institute and ordain some rites and customs serving for the seemliness of Church regiment, which rites and customs they have not committed unto writing." He probably has reference here, among other things, to the change of the Sabbath, and to infant baptism. These are not plainly recorded, as we before remarked. And this is all that Hooker could have intended. He does not say, that these rites and customs of which he speaks, are not referred to in Scripture—that they may not be proved thereby to be of divine authority. In like manner, when he says, "That which is of God, and may be evidently proved to be so," (that is by Scripture, for there is no other way, at present, of proving it), "we deny not, but it hath in his kind, although unwritten, yet the self same force and authority with the written laws of God." What is this but the same doctrine as that of the 6th Article, viz: That which can be proved by Scripture, is to be believed an article of faith, as well as that which is read therein; or, they have like authority, whether written plainly, or only referred to, or incidentally mentioned. Usher asserts no more than the 6th Article. "There is no matter necessary to eternal life, which is not plainly and sufficiently set forth in many parts of Scripture. Some truths are plainly set forth, and all are sufficiently so, for they may be made out by the aids which Divine Providence hath afforded."

Cyril says, "Scripture is sufficient" that is to test truth, to enable men to ascertain what is to be rejected, and what is to be received. He does not say, that having the greater light of Scripture, all the lesser lights are useless. It does not disparage the former to use with it other means of information; the truth of which can, at any time, be tested by a recurrence to the one great standard.

But we are told by St. John in his gospel, that "there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written;" and hence it is maintained by some christians, that the Scriptures must be incomplete. But this text appears not to have been duly considered. The amount of the declaration it contains is, that some things are not written, because it would swell the holy volume to an inconvenient size. What things are written? Evidently the most important. And with respect to those not written, it is a fair inference that they were comparatively unimportant. But if we admit their importance, how can we ascertain their truth, except by their conformity to what is written. This brings us back to the rule laid down in the 6th Article, viz: to receive nothing of divine authority, unless it can be proved by Scripture.

The Presbyterian Church in this country, it is well known, strenuously advocate the completeness of the holy Scriptures. But they hold this truth in the same sense as our article, that is, that all truth may be tested, but not that it may be traced out by men in general, without any other light—for the General Assembly remark, that they "cannot but believe the precious immortals under their care, to be more safe in receiving the truth of God's holy word, as exhibited in the standards of their Church"—that is, it is more safe

to lay down the truths of religion for general instruction, which of course can be brought to the test of the Scripture standard, than to leave every individual to search them out for himself.

It appears then, that the doctrine of the completeness of the holy Scripture is held by our Church, and by the great majority of Protestants. It is believed, that this doctrine is incontrovertible in the sense which we have endeavoured to illustrate, for I know of no doctrine and no precept which Protestants generally regard as binding on their faith and practice, which may not be proved by Scripture. It is true the historical Scriptures do not contain all the doctrines of the christian faith; but as it has been remarked by Hawkins and others, this deficiency is to be supplied by the Epistles.

FOR THE GOSPEL MESSENGER.

ON THE INTERPRETATION OF SCRIPTURE.

THAT the principles upon which we proceed in the interpretation of Scripture, will have the greatest influence upon the results at which we arrive, is a proposition too evident to require proof. Indeed, it would be perhaps nearer the truth to say, that our results will entirely depend upon our principles of interpretation. Hence, the interpretation of Scripture, must appear scarcely less important, than the truths of Scripture themselves. In England and in this country, the preceptive part of interpretation has never been reduced to a very definite form, and every one in explaining Scripture, has been left principally to follow the dictates of common sense and the analogy of faith. It is true, that we have several valuable essays on this subject; but their principles have not that definite character, which enables the interpreter to attach a particular meaning to a passage, and to render it evident at the same time, that the passage will admit of no other construction. Hence it is, that while the writings of our standard divines contain much good interpretation, and generally sound conclusions; when we are pressed by the advocates of liberal doctrines *so called*, we often find it so difficult to support the interpretation adopted by us, by other evidence than their authority.

In Germany, on the contrary, the principles of interpretation have been reduced to a scientific form, and the practical application of them is conducted with the greatest degree of rigour. The consequence has been, that German writers of sound pretensions to learning, are almost universally agreed as to the *true meaning* of the sacred writings. Learned men in Germany are, however, divided on another point, which, though not less radically important, and perhaps still more so, has this advantage, as it has been expressed, "that the parties understand each other, and the public understand the subject." One party has embraced Naturalism, and the other, Orthodox views of Christianity.

These observations have been written in consequence of the author's meeting with a passage in Eichhorn's *Litterärgeschichte*, which has an important bearing upon the method of interpretation, practised by those among us who are properly called Socinians, but who choose to denominate themselves Unitarians.

In vol. ii. p. 1065, Art. Theologie, of the work just mentioned, Eichhorn says, "However, Faustus Socinus struck into a somewhat different method (of

interpretation,) the method of philosophical reasoning, soon after the middle of the 16th century, and arrived by it at peculiar results; but since they were frequently destitute of grammatical proofs, the whole method being completely uncertain, did not come into general respect."

Literary criticism has been the occupation of Eichhorn during the greatest part of a long life, and he has long been ranked among the most eminent of the German literati. His works amount to scarcely less than 100 volumes, and are distinguished for richness of thought, originality of views, and extent of erudition. Whether it is to be imputed to pride of intellect, or to some other cause, such is the fact, that his religious creed is naturalism; and the portion of his writings, which relates to the Scriptures, is composed in the same spirit, and in the same style that he would have employed in writing commentaries upon Homer or Plato. Since, therefore, he does not consider the sentiments of the sacred writers as possessing authority over his belief, he does not feel concerned to *make them speak*, what he conceives to be either rational or true. He applies the principles of exegesis to their writings without any critical torturing, and permits them to speak their own sentiments without disguise or concealment. Hence, his judgment of a method of interpretation is the more valuable on account of his peculiar sentiments, since he is impartial; just as Gibbon's opinion of the result of the controversy between Bishop Horsley and Dr. Priestley is the more valuable, as he was not attached to the peculiar tenets of either of these two great controversialists. Eichhorn has not a doubt that the sacred writers taught the orthodox doctrines of Christianity, though he does not consider himself bound to receive them on that account. Nothing is more certain, than that the Socinian writings of Priestley, Belsham, and others of the same school, would in Germany, even by the liberalists, be considered productions equally unscriptural and contemptible.

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FOR THE GOSPEL MESSENGER.

ON THE ARTICLES OF RELIGION.

(Concluded from page 36.)

ARTICLES OF RELIGION, as established by the Bishops, the Clergy and Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the 12th day of September, in the year of our Lord 1801.

ART. XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments:^y yet, forasmuch as they do not the same in their own name, but in Christ's, and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments.^z Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly, do receive the Sacraments ministered unto them, which be effec-

^y Matt. xiii. 47, 48, 49. John vi. 70. Lev. x. 3.—^z Matt. xxiii. 2, 3. 1 Cor. iii. 5, 7.

tual, because of Christ's institution and Promise, although they be ministered by evil men.*a*

Nevertheless, it appertaineth to the Discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty by just judgment, be deposed.*b*

a Matt. vii. 22, 23. Phil. i. 15. 18. 3 John 10.—*b* 1 Tim. v. 1. 19, 20; vi. 3, 4, 5. Gal. v. 12. 1 Sam. iii. 11—15.

ART. XXVII. *Of Baptism.*

Baptism is not only a sign of Profession, and mark of Difference, whereby christian men are discerned from others that be not christened:*c* but it is also a sign of Regeneration, or new Birth,*d* whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church:*e* the promises of the forgiveness of sin, and of our adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed:*f* faith is confirmed,*g* and grace increased by virtue of Prayer unto God.*h* The Baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.*i*

c See Art. XXV. Matt. iii. 13. John iv. 2. Acts viii. 12; x. 47; xvi. 33; xix. 5. Rom. vi. 4. Heb. x. 22. Ezek. xxxvi. 25.—*d* John iii. 3—9. Rom. vi. 3, 4. 11. Col. iii. 9, 10. Tit. iii. 5.—*e* 1 Cor. xii. 12, 13. Eph. i. 22, 23.—*f* Acts ii. 38; xxii. 16. Gal. iii. 26, 27; iv. 6. Heb. x. 23. 1 Pet. iii. 21.—*g* Acts ii. 42. Heb. x. 22. *h* Luke xi. 13; xvii. 5. Col. i. 9, 10.—*i* Gen. xvii. 9—13. Mark x. 13, 14. Acts ii. 38, 39; x. 48; xvi. 15. 33. Rom. iv. 11. 1 Cor. i. 16; vii. 14; Eph. vi. 4.

ART. XXVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another;*j* but rather it is a Sacrament of our Redemption by Christ's death:*k* Inasmuch that to such as righteously, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ.*l*

Transubstantiation (or the change of Substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions.*m*

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner.*n* And the mean whereby the body of Christ is received and eaten in the Supper, is Faith.*o*

The Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped.*p*

j John xiii. 34, 35; xv. 13, 14. 1 Cor. x. 17. 1 John iii. 14. 23. See Art. XXV. —*k* Matt. xxvi. 26, 27, 28.—*l* 1 Cor. x. 16.—*m* Matt. xxvi. 29. 1 Cor. xi. 26. Heb. ix. 26. 28. See Mark XIV. 7.—*n* John vi. 51. 54, 55, 56. 60—64.—*o* John vi. 35. *p* Matt. xxvi. 26, 27.

ART. XXIX. *Of the Wicked, which eat not of the Body of Christ in the Use of the Lord's Supper.*

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as *St. Augustine* saith) the Sacrament of

the Body and Blood of Christ; yet in no wise are they partakers of Christ; but rather to their condemnation do eat and drink the Sign or Sacrament of so great a thing.*q*

q John xiii. 26, 27. 1 Cor. xi. 29. 1 John i. 6, 7.

ART. XXX. *Of both Kinds.*

The Cup of the Lord is not to be denied to the Lay-People: for both the parts of the Lord's Sacrament by Christ's Ordinance and Commandment, ought to be ministered to all Christian men alike.*r*

r Matt. xxvi. 27, 28. Mark xiv. 23. 1 Cor. xi. 26—29; xii. 13.

ART. XXXI. *Of the one Oblation of Christ finished upon the Cross.*

The offering of Christ once made,*s* is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual;*t* and there is none other satisfaction for sin, but that alone.*v* Wherefore the Sacrifice of Masses, in which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

s Heb. vii. 27; ix. 12. 26. 28; x. 10, 11, 12. 1 Pet. iii. 18.—*t* John i. 7. 9. 29; iii. 14, 15, 16. 18. 1 Tim. i. 15. 1 John ii. 1, 2. Mark xvi. 15, 16. John iv. 42; v. 34; viii. 24; xx. 31. Acts iii. 19. 26; x. 35. 43; xiii. 46; xvi. 31; xx. 20, 21. Rom. i. 16; v. 20. 2 Cor. v. 15. 1 Tim. ii. 4. 6; iv. 10. Heb. ii. 9. Rev. xxii. 17. 2 Pet. iii. 9.—*v* Heb. ix. 25, 26; x. 14. 26.

ART. XXXII. *Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from Marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.*u*

u Matt. viii. 14. Acts xviii. 2; xxi. 8, 9. 1 Cor. vii. 2; ix. 5. 1 Tim. iii. 2. 10, 11, 12; iv. 3. Tit. i. 6. Heb. xiii. 4.

ART. XXXIII. *Of excommunicate Persons, how they are to be avoided.*

That person which by open denunciation of the Church, is rightly cut off from the Unity of the Church, and excommunicated,*w* ought to be taken of the whole multitude of the faithful, as an Heathen and Publican,*x* until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.*y*

w Ex. xii. 19. Lev. vii. 20; xvii. 14. John ix. 22. 34; xii. 42; xvi. 2. 1 Cor. v. 4, 5. 11. 13. 1 Tim. i. 19, 20. Tit. iii. 10. 2 Thess. iii. 6. 14, 15. Gal. v. 12. 1 Cor. xvi. 22.—*x* Matt. xviii. 15—20. Rom. xvi. 17. 2 John 10.—*y* 2 Cor. ii. 6, 7.

ART. XXXIV. *Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be or-

dained and approved by common Authority,^z ought to be rebuked openly (that other may fear to do the like)^a as he that offendeth against the common order of the Church,^b and hurteth the Authority of the Magistrate,^c and woundeth the consciences of the weak Brethren.^d

Every Particular or National Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by man's Authority, so that all things be done to edifying.^e

^z Acts v. 29. Rom. xiii. 1. 1 Cor. xi. 16; xvi. 40. Heb. xiii. 17.—^a 1 Thess. v. 14. 1 Tim. v. 20.—^b Col. ii. 5. 2 Thess. iii. 6.—^c 1 Pet. ii. 13, 14.—^d 1 Cor. viii. 12.—^e Rom. xiv. 19. 1 Cor. xiv. 26. Eph. iv. 12.

ART. XXXV. *Of Homilies.*

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these Times, as doth the former book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we Judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the People.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known Tongue.
10. Of the reverent Estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy Receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the State of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

[This Article is received in this Church, so far as it declares the books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England, are considered as inapplicable to the circumstances of this Church, which also suspends the order for the reading of said Homilies in Churches, until a revi-

sion of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]*

* Both Books of Homilies have been published, in England and in the United States, although the titles of the second only are given in their articles. The first set were composed and published in the reign of Edward VI.; the second were not published until the reign of Elizabeth.

ART. XXXVI. *Of Consecration of Bishops and Ministers.*

The book of Consecration of Bishops, and ordering* of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such consecration and ordering; neither hath it any thing that, of itself, is superstitious and ungodly; and, therefore, whosoever are consecrated or ordered according to said form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.†

* Ordaining.

† See Art. XXIII.

ART. XXXVII. *Of the Power of the Civil Magistrates.*

The power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; *f* but hath no authority in things purely spiritual. *g* And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted. *h*

f Luke xx. 25. Acts xxv. 11. Rom. xiii. 1—7. Tit. iii. 1. 1 Pet. ii. 13, 14. —
g 1 Sam. xiii. 8—15. 2 Chron. xxvi. 16—22. — *h* Acts xxiii. 5. 2 Pet. ii. 10—15. Jude 8.

ART. XXXVIII. *Of Christian Men's Goods, which are not common.*

The Riches and Goods of Christians are not common, as touching the Right, Title and Possession of the same, as certain Anabaptists* do falsely boast. *i* Notwithstanding every man ought of such things as he possesseth, liberally to give Alms to the Poor, according to his ability. *j*

i Acts. v. 3, 4. 2 Thess. iii. 12. — *j* Ps. xli. 1. Prov. xix. 17. Luke xi. 41; xix. 8; xxi. 1—5. John iii. 17. Acts ix. 36. 39. 1 Tim. vi. 17, 18, 19. Heb. xiii. 10. James ii. 15, 16.

* Some of the Sects in Germany at the Reformation. Several of these fanatics had gone over to England.

ART. XXXIX. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle: *k* so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of Faith and Charity, *l* so it be done according to the Prophets teaching in Justice, Judgement, and Truth. *m*

k Exod. xx. 7. Matt. v. 34—38. James v. 12. — *l* Gen. xxi. 23; xxvi. 28; xxxi. 53. Lev. v. 1. Deut. vi. 13. 1 Sam. xxiv. 21. Matt. xxvi. 63, 64. Rom. i. 9; ix. 1. 2 Cor. i. 18. 23. Gal. i. 20. Heb. vi. 13—18. Rev. x. 5, 6. — *m* Jer. iv. 2.

CRANMER.

If ever you speak any thing, think first, and look narrowly *what* you speak, *where* you speak, *of whom* you speak, and *to whom* you speak, lest you bring yourself into great trouble.

TO THE EDITORS OF THE GOSPEL MESSENGER.

SCRIPTURE CRITICISMS.

UNDER this head it is proposed from time to time to transmit some articles, if agreeable to you.

A STUDENT.

No. I.

The manner in which Lightfoot (see *Horæ Hebraicæ*, ii. p. 504, Rotterdam 1686,) reconciles the genealogies of our Lord, is the most satisfactory. Thus referring to Luke iii. 23: "It is not Joseph who is here termed the son of Heli, but Jesus. The word Jesus, or *uios filius*, (not *uiou filii*) is to be understood, as follows: Jesus filius Josephi (ut existimabatur,) filius Heli, filius Matthat; and at last, filius Adami, filius Dei. Luke had just informed us, v. 22, that a voice from heaven had declared *Jesus* to be the Son of God, is it to be supposed he would have chosen immediately to pronounce *Adam* to be son of God? He drew out his genealogy by the female; namely, by his mother the daughter of Heli. Jesus, and not Adam, is the Son of God." See the whole of Lightfoot quoted in the *Christian Observer*, vol. xxv. No. 6.

No. II.

Critical Remarks on 2 Timothy, iv. 13.

"The cloak which I left at Troas bring with thee, and the books, but especially the parchments."

I would hint, remarks the author of the *Pursuits of Literature*, that this Epistle was written from *Rome*, when Paul was brought before Nero the second time. In the 22d Chapter of the Acts, Paul was tenacious of the privilege of Roman citizenship, and it proved of much advantage to him before the Centurion. It may be, and it is, a matter of mere conjecture, whether he might be required to prove himself a citizen of Rome, when he was to make his defence. These parchments might contain some documents, or be a deed or diploma of some consequence to the matter in question. But as to the cloak, there is something more particular. The cloak in the original, is *phelonees*, or *phailonees*, which is undoubtedly a corruption for *phainolees*,* and it is read in the Codex MS. Bibliothecæ Cæsareæ Viennensis. *Phainolees* was grevised from the Roman word *Paenula*. This is no more than was done frequently in other languages, and in other countries. Particularly, when the seat of empire was transferred from Rome to Byzantium, the lawyers of the imperial courts were obliged to grevise many terms of law; as *phideikommissarius*,

* Parkhurst denies that *phelonees* is a corruption of the latin *penula*. See *Lex. sub voce*. Dr. A. Clarke, thinks *ton pheloneen*, means bag, or portmanteau. *Com. in loco*. Doddridge says: If *phelonee* here signifies cloak, or mantle—and leaves his opinion doubtful. *Fam. Expos. in loco*. Macknight translates it bag; and remarks that *phailoneen* signifies either a cloak, or a bag. The Syrian translator understood it of a bag in which books were kept. *Epis. in loco*. Michaelis, incidentally remarking on the text, says that St. Paul "desires Timothy to bring with him a trunk, and especially some books," &c. Intro. to N. Tes. vi. 173. Lond. 1802. Burkett understands it to be a cloak. Whitby thinks it means a cloak, or rather roll; for Phavorinus is a parchment rolled up. Hammond translates it the roll, or parchment rolled up. Peirce, a bag, or book case.

for fidei commissarios, &c. But to return to the *phainolees*, or Paenula. I would observe, that, when the Roman state degenerated into an absolute monarchy, many citizens laid aside the Toga, and wore the Paenula or the Lacerna in its stead. Augustus highly disapproved of this change in their dress. He was, as Suetonius informs us, indignabundus, and gave orders to the Aediles on the subject: "Negotium Aedilibus dedit ne quem posthac in fore paterentur, nisi positis lacernis togatum consistere." Octav. c. 40. But the Paenula was still worn. As the Paenula was so specifically a Roman garment, and worn only by Romans, St. Paul might wish, as a light confirmation of his point, to show what was his customary dress. It may be remarked, that the Paenula was a vestment which the Romans generally wore on a journey. Juvenal observes in Sat. 5, "Multo stillaret Paenula nimbo;" and St. Paul says, that "he left it behind him at Troas."

This is only written as a mere literary remark to hint, that in the minutest passages of the Scriptures there may be some meaning; and that nothing can be so contemptible, as a foolish and profane ridicule on any passage in the sacred writings, founded on ignorance. The present remarks are intended as a matter of some little curiosity; and I look upon them in no other view. But I think there is no passage in the Hebrew or Greek Scriptures, which will not at least admit of such an illustration or explanation, I mean philologically or critically, as may put to silence the ignorance of foolish men.

FROM THE CHRISTIAN OBSERVER.

A HINT TO RELIGIOUS PARENTS.

IN times like the present, when universal benevolence seems to prevail, and when every Briton appears anxious to do good to his neighbour, I conceive that parents are in some danger of erring, in the portion of time they devote to objects, not immediately connected with their families, and the little opportunity they leave themselves, of attending to the best interests of their offspring.

In the course of my little experience, I have had the good fortune to enjoy the friendship of some of our most useful public labourers; and while I have admired the patriotism which they have displayed, and their desire to do good abroad, I have, as the father of a family, been shocked to observe the partial attention which their own children and domestics received at home. Those who go out to cultivate common land, should certainly first till their own enclosures; or, I fear they will have to witness the gathering in of wheat from a foreign soil, which they have aided in its growth; while they see thorns from their own ground destined to be burned.

There are in every season, busy men, who appear dissatisfied, unless engaged in some ostentatious display of zeal for charitable institutions: but it is not to this class I am looking—they have their reward; but to those who really mourn over the depravity of the human heart before God; who pray fervently for the prosperity of Zion, and the enlargement of a Redeemer's kingdom in the world. To those who know the value of the soul, and feel the worth of salvation, and yet too much overlook their own children, I would address a few words, as to the regulation of a christian family, and the time necessary to be spent in it, to produce the results which every good pa-

rent must ardently wish for. "In the morning sow thy seed," &c. And first, take pains to inform the minds and store the memories of your children:—2d, take frequent opportunities of judging how far the seed is thriving:—3dly, be very watchful over the tempers of your children; and 4thly, be much with your family, that they may observe in your temper and disposition, strong marks of a christian spirit—the semblance of Him whose followers you profess to be. I know no scene so truly heavenly, as a happy harmonious family, sitting around its parents, hearing them and asking them questions relating to divine subjects; stating their difficulties; and receiving encouragement to go on their way.

Children who feel aright, will enjoy such a season, and anticipate the return of a father after a short separation—feeling that the circle is incomplete, or the arch insecure, without its key-stone. There are many duties incumbent on them, not immediately ranking under the head of religious institutions, which lead materially to the cultivation of the mind, the softening of the heart, and the improving of the morals; and which tend to prepare the way for divine subjects; all of which, if properly attended to, will occupy much time. To leave this to an hireling, while we watch and follow the lambs upon the mountains, discovers, in my opinion, a gross error in judgment. In this sense, it might be said, "If a man provide not for his own, and especially for them of his own household," he manifests a want of fidelity.

I acknowledge myself a little selfish, and would first provide for the spiritual wants of the children God has graciously given me; then, for my friends, thirdly, for my country, and lastly, and anxiously too, for the whole human race—"May thy kingdom come, O Lord," &c. I feel convinced, that one reason why this country is not famed as it should be for real religion and purity, is because so large a portion of time and attention is devoted to foreign objects, to the partial neglect of home duties. Look into the family of a good man, who, assisted by the leading object of his affections, has not failed to associate with his children for the attainment of their instruction; who has attended them while seeking rational amusement; who has guarded them (by his experience) from danger on every side, and led them by his own presence in the way that they should go. And I maintain, that, by the blessing of God upon these legitimate means, you will discover in the female branches, more of delicacy, more virtue and loveliness; and above all more of religion, than is to be seen generally in the present day; and in the young men, more dutifulness, less fashionable indifference, and more regard to invisible realities, than are general in professing circles.

Let those, then, take public duties, who are, by the age of their children, in some degree released from private responsibility; or those who, from a want of social feelings in themselves or others, have never thus put on the yoke: while those who stand in the awful and important relation of parents, to young people, endeavour, by their time—by their prayers—by their abilities—and last of all, by their presence, to discharge those duties, which devolve upon them, and of which they will be expected to give an account.

R. S.

Hear much, say little, and bear much; or, according to the maxim of the Stoics, Sustain and Abstain.

FOR THE GOSPEL MESSENGER.

ADVERSARIA, No. V.

Awful Ministerial Examination.—I confess that I seldom hear the bell toll for one that is dead, but conscience asks me, what hast thou done for the saving of that soul before it left the body? There is one more gone into eternity; what didst thou to prepare him for it? And what testimony must he give to the Judge concerning thee? Such questions will naturally occur at such a time, to every Minister, whose conscience has not lost all feeling and tenderness. When one of our flock passes the awful line of separation; or when we are laying his remains in the chamber of darkness, how can we help reflecting with ourselves, and saying, here lies the body, but where is the soul? What did I for it before it departed? It was part of my charge, what account can I give of it to God? *Baxter's Reformed Pastor.*

Nothing to do.—Did we see the husbandman dreaming away his time, when all his fields lay uncultivated; or the generals of an army killing an hour at cards, when the enemy was preparing to storm the camp; or a pilot asleep, when the ship was running directly upon a rock; and did all these allege, as the reason of their behaviour, that they had *nothing to do*, we should think a mad-house the only proper place for them; and we should think right. But why do we not perceive, that there is not less of absurdity and madness in the conduct of that christian, who wastes his precious hours in idleness, and apologizes for it by saying, in the same manner, that he has *nothing to do*: when perhaps the work of his salvation, that greatest of all works, the very work for which God sent him into the world, is not yet so much as entered upon, or even thought of? The heart lies fallow; it is overrun with corrupt lusts and evil affections; the ground not yet broken up, much less the seed sown; and the time of harvest approaching: the christian husbandman, it seems, is dreaming, for he has *nothing to do*. The world, the flesh, and the devil, have united their forces, and temptation is at the gates ready to carry all before it: the christian warrior is taking his pastime, for he has *nothing to do*. The poor weather-beaten soul is driving at the mercy of winds and waves, upon the stormy and tempestuous sea of this troublesome world, amidst rocks and quicksands: the christian steersman is asleep, for he has *nothing to do*. Our Lord bids us watch and pray; he orders us to strive to enter in at the strait gate, by the narrow way; he enjoins us to labour for the meat that endureth; his Apostle presses it upon us to work out our salvation; yet we can persuade ourselves, that we have *nothing to do*. How is it then? Are temptations fewer than they were, so that there is no danger of falling into them, though we do not watch and pray against them? Is the gate grown wider, or the way made broader, so that we may enter in without striving? Will the meat that endureth, any more than that which perisheth, drop into our mouths without labouring for it? Can we obtain salvation *now*, without working it out? Such news perhaps, is sometimes brought us, and it cannot but be agreeable to flesh and blood. There is only one misfortune, which is, that it cannot possibly be true, the Gospel of Jesus Christ being intended for the use of all ages and generations, and therefore remain-

ing, like its divine Author, "the same yesterday, to-day, and for ever." *Bishop Horne's Works*, iv. pp. 395—397. Lond. 1809.

Elijah's Prayer. 1 Kings xviii. 21—46.

Thus when Elijah mark'd from Carmel's brow
In bright expanse the briny flood below;
Roll'd his red eyes amid the scorching air,
Smote his firm breast, and breathed his ardent prayer;
High in the midst a massy altar stood,
And slaughter'd offerings press'd the piles of wood;
While Israel's chiefs the sacred hill surround,
And famish'd armies crowd the dusty ground;
While proud Idolatry was leagued with dearth,
And wither'd Famine swept the desert earth.
"O mighty LORD! thy woe-worn servant hear,
Who calls thy name in agony of prayer;
Thy fanes dishonour'd, and thy prophets slain,
Lo! I alone survive of all thy train!
Oh, send from heaven thy sacred fire—and pour
O'er the parch'd land the salutary shower,—
So shall thy Priest thy erring flock recall,—
And speak in thunder, *Thou art Lord of all.*"
He cried, and kneeling on the mountain-sands,
Stretch'd high in air his supplicating hands.
—Descending flames the dusky shrine illumine,
Fire the wet wood, the sacred bull consume;
Wing'd from the sea the gathering mists arise,
And floating waters darken all the skies;
The king with shifted reins his chariot bends,
And wide o'er earth the airy flood descends;
With mingling cries dispersing hosts applaud,
And shouting nations own THE LIVING GOD.

Botanic Garden, Part 1, Canto i. l. 359.

Dr. Clarke's Opinion of the Liturgy.—The present Liturgy [of the Episcopal Church] is almost universally esteemed by the *devout and pious* of every denomination, and the greatest effort of the *Reformation*, next to the translation of the Scriptures into the English language. All who are acquainted with the Liturgy, deem it superior to every thing of the kind produced either by ancient or modern times. *Dr. Adam Clarke's* [a Methodist] *Preface to Comment.* pp. 22, 23. Am. 4to Ed.

The Christian Religion consists in these two things: a *right faith*, and a *righteous life*; and as a right faith without a righteous life will not save, so neither will a righteous life, without a right belief. He that hath said, "Do this, and live," hath said, "Believe and live:" and how can we think him safe, that lives indeed justly, but blasphemes impiously? *Bp. Sparrow.*

Free Will.—The Lord made man from the beginning, and left him in the hand of his counsel; if thou wilt, to keep the commandments, and to perform acceptable faithfulness. He hath set fire and water before thee; stretch forth thy hand unto whether thou wilt. Before man is life and death; and whether him liketh shall be given him. *Ecclus. xv. 14—18.*

On Scandal.—Against Slander there is no defence; hell cannot boast a

fouler fiend, nor man deplore so foul a foe; it stabs with a word, with a shrug, with a look, with a smile; it is the pestilence walking in darkness, spreading contagion far and wide, which the most wary traveller cannot avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wound is incurable; it is the mortal sting of the deadly adder. Murder is its employment, innocence its prey, and ruin its sport. *Pulpit*, iii. p. 128.

Force of Example.—Three things are necessary to constitute the most powerful and influential man in the world—sound principles, talents to explain and defend them, and example to illustrate them. Lord Peterborough, when on a visit to Fenelon, at Cambray, was so charmed with the virtues and talents of the Archbishop, that he exclaimed at parting, "If I stay here any longer, I shall become a Christian in spite of myself."

Proper effects of a Sermon.—A Sermon, the conclusion whereof makes the auditory look pleased, and sets them all a talking one with another, was either not right spoken, or not right heard; it has been *fine*, and has probably *delighted* the congregation, rather than *edified* it. But that sermon that makes every one go away silent and grave, and hastening to be alone, to meditate or pray over the matter of it in secret, has had its true effect. *Bp. Burnet's Pastoral Care*, p. 186. Lond. 1805.

Progress of Sin.—The celebrated Bp. Jeremy Taylor, in one of his Sermons, says: "Vice is first pleasing; then easy; then delightful; then frequent; then habitual; then confirmed: Then the man is impenitent; then he is obstinate; then he resolves never to repent; and then he is damned."

"*Virtue* is no enemy to pleasure, grandeur, or glory; her proper office is to regulate our desires, that we may enjoy the blessings of this life with moderation, and lose them without discontent."

Bishop Beveridge.—The very learned, and eminently pious Dr. Beveridge, Bishop of St. Asaph, on his first entrance into Deacon's Orders, resolved, "by the grace of God, to *feed* the flock over which God should set him, with wholesome food; neither starving them by idleness, poisoning them with error, nor puffing them up with impertinences."

What an admirable lesson of instruction to young preachers of the present day! To preach Christ crucified, in faith, and humility, and singleness of heart, and to leave the display of *self* to the conceit of fools.

Rewards of Eternity.—Reader! If you are a sincere and faithful disciple of the Lord Jesus Christ, what has *he* to give you? Eternal life and everlasting happiness.

If you are the servant of sin, and live in disobedience of God's commands, what can *Satan* do to reward you? He will give you death, hell and eternal misery.

Which then, Reader, of the two, is the best Master to serve: The Lord Jesus Christ, the Saviour of men; or the Arch-fiend, the destroyer of our souls? "As for me and my house, we will serve the Lord."

COACTOR.

FROM THE NEW-YORK REVIEW.

DR. JOHNSON.

WE have the pleasure of enriching our pages with an original and very characteristic letter of the great author of the *Rambler*, which has never yet been published. It was written to his namesake, the late William Samuel Johnson of Connecticut. This eloquent and excellent man spent several years in England, about the middle of the last century, as the agent of the colony of Connecticut, and acquired high reputation among the most distinguished political and professional men of Great Britain, by his able management of an important American cause before the lords in council. He received the degree of Doctor of Civil Law, from the University of Oxford, and this circumstance, together with the accidental similarity of name, recommended him to the acquaintance and friendship of Dr. Samuel Johnson. Several letters passed between them after the American Dr. Johnson had returned to his native country; of which, however, it is feared that this is the only one remaining.

Letter from Samuel Johnson, to W. S. Johnson, LL. D., Stratford, Connecticut.

SIR—Of all those whom the various accidents of life have brought within my notice, there is scarce any man whose acquaintance I have more desired to cultivate than yours. I cannot indeed charge you with neglecting me; yet our mutual inclination could never gratify itself with opportunities. The current of the day always bore us away from one another, and now the Atlantic is between us.

Whether you carried away an impression of me as pleasing as that which you left me of yourself, I know not; if you did, you have not forgotten me, and will be glad that I do not forget you. Merely to be remembered, is indeed a barren pleasure; but it is one of the pleasures which is more sensibly felt as human nature is more exalted.

To make you wish that I should have you in my mind, I would be glad to tell you something which you do not know; but all public affairs are printed; and as you and I have no common friend, I can tell you no private history.

The government, I think, grow stronger, but I am afraid the next general election will be a time of uncommon turbulence, violence and outrage.

Of literature no great product has appeared, or is expected; the attention of the people has for some years been otherwise employed.

I was told a day or two ago of a design which must excite some curiosity. Two ships are in preparation, which are under the command of Captain Constantine Phillips, to explore the Northern Ocean; not to seek the north-east or the northwest passage, but to sail directly north, as near the pole as they can go. They hope to find an open ocean, but I suspect it is one mass of perpetual congelation. I do not much wish well to discoveries, for I am always afraid they will end in conquest and robbery.

I have been out of order this winter, but am grown better. Can I never hope to see you again, or must I be always content to tell you, that in another hemisphere I am, Sir, your most humble servant,

SAM. JOHNSON.

Johnson's Court, Fleet-street, London, March 4, 1773.

From the Philadelphia Port Folio.

ON THE AMUSEMENTS OF CLERGYMEN AND CHRISTIANS IN GENERAL.

(Continued from page 22.)

Shooting is then discussed, and, as might be expected, fares in the same way, the Dean not allowing to a clergyman any amusement, of which "shedding blood" is a necessary constituent. At the same time he contends, that this is in a peculiar degree a cruel sport: and besides his moral objections, he specifies some incidental reasons why a clergyman ought to avoid it. For example,

"He can scarce be settled in any place in which he will not find the squire of his parish attached violently to his game, and jealous of every man who interferes with him in this great point. He is especially jealous of the clergyman, whom he considers as an interloper. I have known many clergymen get into silly squabbles on this score; and by making themselves obnoxious to the squire, render themselves much less able to be of service in their parishes. On many occasions, the squire's countenance may be of great use to the clergyman in managing his parochial affairs: and it is highly imprudent to lose his assistance for a trifle."

"I should wish still farther to suggest to you, continued the Dean, that if any mischance, in these violent exercises, should happen to a clergyman, it tells much worse than when it happens to another person. How oddly would it sound, if the parish were told on a Sunday there could be no service, because the parson had put out his shoulder the day before, by a fall at a fox-chase? If a clergyman lose a hand or an eye in shooting, as is sometimes the case, I have generally found the commiseration of people mixed with a certain degree of contempt. If he had been about his business, they would say, it would not have happened."

Dr. Frampton, convinced, it would seem, of the impropriety of both the diversions now mentioned, claims indulgence for *fishing*, as "silent, quiet, and one that may be contemplative." The Dean, not wishing to be over-rigid, allows, though, of course, he does not recommend it; but he conditions that the sportsman do not "impale worms on his hook," and that he shall therefore fish with "an artificial fly or a dead bait." The discussion on this particular amusement, leads to some remarks on the right and the propriety of "taking life" under certain circumstances. Here the Dean shows excellent discrimination. Witness what he says touching excessive scrupulosity on this head.

"I have often seen this tenderness in taking life carried to a ridiculous length, if we can call any thing ridiculous that is founded on an amiable principle. I knew a humane man, who would not suffer a mouse to be taken in a snap trap. He allowed it to be taken alive; but he took care to have it carried to a distance into the fields, and there set at liberty. He would not destroy a spider, though he made no scruple to sweep away its web. My dear sir, I once said to him, *your tender mercies are cruel*. It would certainly be more merciful to dispatch these poor animals at once, than to make them miserable by turning them adrift, or leaving them to a languishing death by taking from them their means of subsistence. All this, therefore, seems

to me absurd. It is making the lives of animals of more consequence than they should be. It is making a man miserable for the sake of a mite. For if we carry this tenderness as far as it will fairly go, we ought neither to eat a plumb, nor taste a drop of vinegar. It is not size which gives value to life. The insect that forms the blue of a plumb, or that frisks in a drop of vinegar, has certainly the same claim to exist, as a spider or a mouse. And how far life extends, we know not; so that our tenderness in this respect, if indulged to excess, might be endless. Like Indian Bramins, we should not dare to lie down, or set a foot to the ground, without examining every foot-step with microscopical exactness. But, as these little swarms of nature interfere thus with all the concerns of men, it is plain that Providence does not lay much stress on their lives. All, therefore, that seems required, in these cases, is to abstain from wanton injury. I would not, however, have you always take the measure of a man's virtue by the extraordinary tenderness of his feelings. I knew a gentleman so extremely tender towards the lives of animals, that when an earwig crept out of a log of wood which had been laid on his fire, he forbade any more logs to be taken from that pile, and left it to rot. Yet this very man, with all these nice feelings about him, lived avowedly in a state of adultery. Such tenderness, therefore, may or may not, be allied. It is founded merely in nature. But when *any one* affection of the mind is regulated by a *religious principle*, there is in that mind a *controlling power*, which regulates *other* affections. Thus, if we abstain from cruelty on a *religious principle*, we may depend on that *principle* on other occasions. As to these *delicate feelings*, they seldom reach beyond their *immediate object*."

The list of riotous and cruel amusements, is closed with *cock-fighting* and *horse-racing*, of which we have a summary judgment.

"I conceive no clergyman would even be present at the former, nor enter into the spirit of the latter. The race-ground is a wide field, and if he ever enter it for curiosity, he will not only avoid the deep concerns and commerce of the place, if I may so phrase it, but will also keep entirely aloof from the noise, and bustle, and clamour of the scene."

The dialogue on those amusements, which are denominated "trifling and seducing," will afford a few livelier, but perhaps less conciliatory extracts. The Dean has serious objections to *cards*. To his question, What do you think of them? Dr. Frampton answered by saying, he supposed one of the Dean's first batteries would be pointed against them.

"It was plain then, he told me, that I thought they deserved to be assaulted.

"I know not, said I, Sir, whether I thought quite so ill of them. I have always been accustomed to think that, moderately used, they are no innocent amusement, even for a clergyman.

"But pray, said the Dean, in examining the propriety or impropriety, the innocence or guilt of an action, are you to consider how it affects yourself alone, or how it affects the public in general?

"No doubt, I replied, a public-spirited man will consider his actions in reference to the public.

"He certainly ought, said the Dean; and this being allowed, do not you consider the present rage for card-playing, through all ranks of people, as a public evil?

"I replied, it was no doubt an amusement much abused; but the abuse, I thought, lay only at the door of the abuser. Meat and drink were abused—dress was abused—the Bible itself was abused; but we must have those things notwithstanding.

"Aye, there, returned the Dean, you point out the true distinction. You answer yourself. We *must* have the one, but *need not* have the other. Does it follow, that because we *must* have meat and drink, though they are abused, that we must necessarily have cards also? If, then, cards be allowed to be a public evil, and we are, at the same time, under *no necessity* to have them, every conscientious man would give up a thing so trifling (as an amusement at best is) to avert that evil; and by refraining, he certainly does avert it, as far as his own influence and example reach.

"You do not mean, said I, Sir, that cards are in themselves essentially bad.

"Why, no, said he. Cards in *themselves* may afford as innocent amusement as any thing else. And yet I know not whether this concession is not too much. I have been used myself to consider amusements under the head of such as are strictly social, and of such as contain in them a principle adverse to society. Many amusements are of the former kind; but cards, and some other games in which one party must be victorious, and the other subdued, encourage a kind of principle somewhat opposite to the social temper; and the many little squabbles, even among friends, at such games, prove the truth of my remark. However, if they could be played at with such moderation as occasioned no heart-burning, I should be inclined to waive *this objection*, and consider chiefly the *excess*. It is this, indeed, which creates the great mischief; and the *example* spreads it. If cards are played in the parlour, they descend to the kitchen; and from your parlour and kitchen, to those of your neighbour, and so on. The lust of card-playing is now become so flagitious, that every serious man, I affirm, ought to withdraw his own example from so general and pernicious a practice. The clergyman, in particular, should dread to sanction what has certainly so bad an effect on the manners of the people."

To which remark Dr. Frampton replies, rather weakly to be sure, that his example was insignificant, that is, could not "make things either better or worse."

"There is not, replied the Dean, with some warmth, in the whole magazine of false reasoning, a more destructive mode of it than this. I will not set a good example, because I know another will not follow it. So nobody will set a good example. We have better rules surely to direct us than the practice of other people. When a man thus puts his own practice and example into the hands of others, and depends upon his neighbour's conduct to regulate his own, what reformation can we expect? If we are right under such circumstances, it is by chance. Every man's example has its influence, more or less, which he should endeavour, for the sake of good order, to make as instructive as he can, without troubling himself with the example of others. In families where cards are never played at in the parlour, I dare take upon me to say they are rarely played at in the kitchen; except, perhaps, where servants who have already learned their lesson in card-playing families are introduced. And if the obligation to avoid setting a bad example in this instance, be general, it binds the ecclesiastic with double force. He should certainly be the *salt of the earth*, and endeavour to keep every thing, as far as

he can, from corruption. Consider what a change even that might effect. There are perhaps twenty or thirty thousand ecclesiastics of different denominations, scattered about the various parts of England. If each of these influence a dozen, which (including their own families) is no extraordinary calculation, consider what a party would be gained over. Each of these again, we may suppose, might have some influence; and if we may adopt our Saviour's allusion, we might hope to see it work like leaven through the whole mass. At least, we might hope to see cards confined within the gloomy walls of gaming-houses and night cellars."

Nor is it merely to the *excesses* of card-playing that the Dean's remonstrances apply.

"In the best light, I think cards afford only a frivolous and seducing amusement, especially to a clergyman. They often lead him into more expense, still short of what may be called *gaming*, than may be prudent for him to incur. Once engaged in the habit of playing, or listed if I may so phrase it, into the corps of card-players, he cannot sometimes avoid venturing higher stakes than he could wish. But suppose he keep the scales of loss and gain pretty even, (as I have sometimes heard the moderate card-player boast,) what shall we say for the expense of time? Here comes in a very seducing part. Evening after evening is lost. The afternoon is often added. Habits are formed. Play and comfort are connected; and the day ends in joyless vacancy that does not conclude with cards. Besides, you give yourself into the hands of others. It is unsocial to break up a party. You are not therefore master of yourself. Then again, consider you cannot choose your company. You are a known card-player; you cannot stand out when a hand is wanted, and must often consort with those you disesteem.—

"But since, said I, Sir, we are often obliged to consort with those whom we disesteem, or with those whose minds are too unfurnished to bear a part in conversation, is it not useful, and often necessary, to introduce something that removes, for the time at least, all disgusts—something that may level those who have not sense with those who have, and enable them to pass their time together in mutual civility, without labouring to support a conversation which most probably more than half of them are unable to support?

"This is the first time, said the Dean smiling, I ever heard cards mentioned as a bond of benevolence: as the cause of ill-humour and dissention, I have often heard them taxed. But I suppose you do not hold the argument seriously. You cannot imagine cards to be more effectual to this end, than even those modes of general civility which commonly reign among polite people, and check, during the intercourse, all appearance of such little hostilities as may rankle within. At least, you must allow, that card-playing is not quite a clerical mode of inculcating benevolence. And as to your solicitude to lower the man of wit and sense to a level with his neighbours, and bring conversation to an equilibrium, I think it ill-judged. If the man of sense have any good nature in his composition, he will not be much hurt at bestowing on his weaker neighbour a pittance of his own information and wisdom. At least, it is not well done in you to furnish him with an apology to withhold it. How is the poor man to improve, if, on his coming into company, an immediate stop is put to all conversation by calling for cards? However, I consider this argument only as a shuffle. Any conversation is surely better than the dull monotony of a card-table. He who can bear the

conversation of a card-player, may bear any thing. For myself, I protest I should make better company of a parrot.

"But perhaps, said I, Sir, it may be worth consideration, that if people do not employ their vacant time on cards, they may do worse.

"I know not what they can do worse, answered the Dean, if you respect their amusements only. And if you think cards will keep a young fellow from the stews or a debauch, when he is inclined to either, I fear you attribute much more to them than they deserve.— If a man be fond of two games, both are amusements; and so far as there is a similitude between them, the love of one may perhaps overpower an attachment to the other. But when a man is fond of a *game*, and addicted to a *vice*, as there is no similitude between the objects, you have no more ground for expecting the former will drive out the latter, than for supposing a man's dancing a minuet, should prevent his admiring a picture.

"You drive me, said I, Sir, out of all my strong holds; but you must give me leave to make one observation more. I have heard sickly people speak of cards as a great relief in pain, when the mind is incapable of any other attention. And if exciting this frivolous attention will draw it from attending to its malady, cards, I think, are an opium, and may often be called a blessing.

"I have certainly no objection, replied the Dean, to their being used medicinally. But then I should wish to have them sold only at the apothecary's shop, and the doctor to prescribe the use of them. I should fear, if the patient prescribed for himself, he may be apt to take too large a dose, as he often does of laudanum and other anodyne drugs. I once knew an old lady who had lost the use of her speech and of both her hands, by two or three paralytic strokes, and every evening took the remedy you have been prescribing. She was a lady of large fortune—gave good suppers—and had generally a number of humble friends about her, one of whom always, after supper, dealt, sorted, and held her cards, and pointing to this, or that, the old lady nodded at the card she wished to have her friend play. But it sometimes happened, that the paralytic shake of the head was mistaken for the nod of approbation, and unfortunately a wrong card was played, which threw the old lady (whose heart was in the remedy she was taking) into such violent fits of passion, that people thought she received more injury from these irritations than benefit from the prescription.

"I fear, said I, Sir, from all this ridicule, that you thought what I advanced rather impertinent.

"My ridicule, replied the Dean, was not surely directed at you; but at those poor, pitiable objects, who cannot even at the close of life, be happy without their cards. I have heard of many such; and have known some. At a time when serious thoughts and meditation are the most becoming, it is pitiable, in the last degree, to see the dregs of life running off in so wretched a manner. If there is any thing in human nature which unites contempt and commiseration, said a friend of mine (coming from a sight of this kind) it is the spectacle of a man going down to the grave with a pack of cards in his hand."

(To be concluded.)

POETRY.

THE SABBATH.

Continued from vol. ii. page 384.

BUT what the loss of country to the woes,
Of banishment and solitude combin'd!
Oh! my heart bleeds to think there now may live
One hapless man, the remnant of a wreck,
Cast on some desert island of that main
Immense, which stretches from the Cochin shore
To Acapulco. Motionless he sits,
As is the rock his seat, gazing whole days
With wandering eye o'er all the watery waste;
Now striving to believe the Albatross
A sail appearing on th' horizon's verge;
Now vowing ne'er to cherish other hope
Than hope of death. Thus pass his weary hours,
Till welcome evening warn him that 'tis time,
Upon the shell-notch'd calendar to mark
Another day, another dreary day,—
Changeless,—for in these regions of the sun,
The wholesome law that dooms mankind to toil,
Bestowing grateful interchange of rest
And labour, is annull'd; for there the trees,
Adorn'd at once with bud, and flower, and fruit,
Drop, as the breezes blow, a shower of bread
And blossoms on the ground: But yet by him,
The hermit of the deep, not unobserved
The Sabbath passes,—'tis his great delight.
Each seventh eve he marks the farewell ray,
And loves, and sighs to think,—that setting sun
Is now empurpling SCOTLAND's mountain-tops,
Or, higher risen, slants athwart her vales,
Tinting with yellow light the quiv'ring throat
Of day-spring lark, while woodland birds below
Chant in the dewy shade. Thus, all night long
He watches, while the rising moon describes
The progress of the day in happier lands.
And now he almost fancies that he hears
The chiming from his native village church;
And now he sings, and fondly hopes the strain
May be the same that sweet ascends at home
In congregation full,—where, not without a tear,
They are remember'd who in ships behold
The wonders of the deep:* he sees the hand,
The widow'd hand, that veils the eye suffus'd:
He sees his orphan boy look up, and strive
The widow'd heart to soothe. His spirit leans
On God. Nor does he leave his weekly vigil,
Though tempests ride o'er welkin-lashing waves
On wings of cloudless wind;† tho' lightnings burst
So vivid, that the stars are hid and seen
In awful alternation: Calm he views

* "They that go down to the sea in ships, that do business in the great deep: these see the works of the Lord, and his wonders in the deep."—PSAL. cvii.

† In the tropical regions, the sky during storms is often without a cloud.

The far-exploding firmament, and dares
 To hope—one bolt in mercy is reserv'd
 For his release; and yet he is resign'd
 To live; because full well he is assur'd
 Thy hand does lead him, thy right hand upholds.*
 And thy right hand does lead him. Lo! at last,
 One sacred eve, he hears, faint from the deep,
 Music remote, swelling at intervals,
 As if th' embodied spirit of sweet sounds
 Came slowly floating on the shoreward wave:
 The cadence well he knows,—a hymn of old,
 Where sweetly is rehears'd the lowly state
 Of Jesus, when his birth was first announc'd,
 In midnight music, by an angel choir,
 To Bethlehem's shepherds,† as they watched their flocks.
 Breathless, the man forlorn listens, and thinks
 It is a dream. Fuller the voices swell.
 He looks, and starts to see, moving along,
 The semblance of a fiery wave,‡ in crescent form,
 Approaching to the land; straightway he sees
 A towering whiteness; 'tis the heav'n-fill'd sails
 That waft the mission'd men, who have renounc'd
 Their homes, their country, nay, almost the world,
 Bearing glad tidings to the farthest isles
 Of ocean, that *the dead shall rise again*.
 Forward the gleam-girt castle coastwise glides.
 It seems as it would pass away. To cry
 The wretched man in vain attempts, in vain,
 Powerless his voice as in a fearful dream:
 Not so his hand; he strikes the flint,—a blaze
 Mounts from the ready heap of wither'd leaves:
 The music ceases; accents harsh succeed,
 Harsh, but most grateful; downward drop the sails.
 Ingulph'd the anchor sinks; the boat is launch'd;
 But cautious lies aloof till morning dawn:
 O then the transport of the man, unus'd
 To other human voice beside his own,—
 His native tongue to hear! He breathes at home,
 Tho' earth's diameter is interpos'd.
 Of perils of the sea he has no dread,
 Full well assur'd the mission'd bark is safe,
 Held in the hollow of th' Almighty's hand.
 (And signal thy deliv'rances have been
 Of those thy messengers of peace and joy.)
 From storms that loudly threaten to unfix
 Islands rock-rooted in the ocean's bed,
 Thou dost deliver them,—and from the calm,
 More dreadful than the storm, when motionless
 Upon the purple deep the vessel lies
 For days, for nights, illum'd by phospor lamps;
 When sea-birds seem in nests of flame to float;
 When backward starts the boldest mariner
 To see, while o'er the side he leans, his face
 As if deep-ting'd with blood.—

* "If I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me."—PSAL. cxxxix.

† Luke ii. 8—15.

‡ "In some seas, as particularly about the coast of Malabar, as a ship floats along, it seems during the night to be surrounded with fire, and to leave a long tract of light behind it. Whenever the sea is gently agitated, it seems converted into little stars; every drop as it breaks emits light, like bodies electrified in the dark."—Darwin.

Let worldly men
 The cause and combatants contemptuous scorn,
 And call fanatics them, who hazard health
 And life, in testifying of the truth,
 Who joy and glory in the cross of Christ!
 What were the Galilean fishermen
 But messengers commission'd to announce
 The resurrection and the life to come?
 They too, tho' cloth'd with power of mighty works
 Miraculous, were oft receiv'd with scorn;
 Oft did their words fall powerless, tho' enforc'd
 By deeds that mark'd Omnipotence their friend.
 But when their efforts fail'd, unweariedly
 They onward went, rejoicing in their course.
 (*To be continued.*)

Miscellaneous Intelligence.

Extracts from an Address delivered to the Convention of the Eastern Diocess, Sept. 28th. 1825, by Bishop Griswold.—But the utmost efforts of the clergy to awaken a more lively sense, and holy practice of religion, will avail but little, without the co-operation of their brethren of the laity. The treasure of our ministry, though highly valuable, is given in earthen vessels; we are but weak instruments, though in the hands of God. Except the hand of Moses be supported, his weary arm will sink, and the enemy prevail. The difficulties and the labours of this ministry are greater and more arduous than is generally believed or thought of. St. Paul will best tell you what they have to perform, and what to endure, who are faithful in his work; and also, what honour and support should be rendered to those especially who rule well, and labour faithfully in word and doctrine.

We are best honoured, and most encouraged, when the people give due regard to all our ministrations; when they hear the word of truth from our lips, and let it shine in their lives. As Christians are all members of one body, it is essential to health and vigour, that every member should do its office. They who are appointed wardens and vestrymen in our parishes, have it in their power to do much for the promotion of religion. The delegates to our conventions have an important trust committed to their care, which they should faithfully execute.

If Episcopalians (who, compared with other denominations, are certainly not poor,) were more generally liberal in giving to public religious uses, it would be much to the honour of our Church, and promote its prosperity. There are individuals, and indeed some parishes of our communion, who in this are worthy of the highest praise. But generally it is thought, and I fear with too much reason, that in such contributions we are much behind others; and if such be the fact, we must expect also to fall behind in the increase of our Churches. If, especially, they who are rich would, whilst they live, or at least in their wills, devote to the honour of God some part of the wealth which he lends them, it would tend to no evil and be productive of very much good. Their children, if they have children, would probably be more blessed and prosperous; they would, by such benefactions, judiciously bestowed, be doing good in this world through years and centuries after their decease, and probably increase their own happiness through eternal ages. Funds too thus given for public good, and religious use, add to the wealth of the country, es-

pecially when not given in lands; there is generally so much wealth saved from prodigality, or unnecessary expense, and laid up for the benefit of society in a permanent fund; they are a *savings bank* on the largest scale.

If we desire the blessing of God; if we would see our Churches increase in numbers and piety, it is of immense importance that the forms of religion be suitably regarded in our families. Our children should not only be early dedicated to the Lord in baptism; but brought up in his nurture and admonition. Family prayer, which we fear is much neglected, should be generally performed. They who have been baptised, should never forget that the oath of God is upon them; and what mercies were sealed to their benefit "by the washing of regeneration." And they should desire above all things, "the renewing of the Holy Ghost." By a serious consideration of the nature of baptism, through God's blessing they may be prepared for confirmation, which should never be inconsiderately received, nor too long delayed. Much injury has been done to religion, and much discredit brought upon our Church, by admitting, and even urging to confirmation, those who have no true repentance or faith, nor any serious regard for religion. The ordinance itself which, when rightly used, is of inestimable benefit, has, in consequence of this laxity, "become a hissing and a bye word." No one need be told that confirmation is a voluntary ratification of the baptismal covenant, and is considered by the Church as preparatory to the Lord's Supper. Of course, what is necessary to qualify adults for baptism and the Eucharist, is also necessary for receiving confirmation.

It is also highly important to the honour and prosperity of our Church, that they who come to our communion, should, in all other respects, live as Christians. To us who minister in these sacred things, it is painful to see any, who believe that Christ only is their Saviour, neglect to do in remembrance of him, what he commanded; and we are induced sometimes to be very urgent, that you will not deny yourselves the inestimable benefits of that ordinance; but it gives us greater pain to see those who feast on his body and blood, by their vain or wicked lives "crucify him afresh."

It is also necessary to the increase of true religion, to make it an object of serious concern, kept ever in view. This will appear in our making it often the subject of private conversation; in which I fear we are very generally and culpably deficient. *Religious conversation* is a thing quite different from *conversing about religion*. We may talk of all the externals of Christianity, and the visible performance of its duties, without manifesting in ourselves, or imparting to others, any thing of its spirituality. If, like the psalmist, we *speak because we believe*; if we delight to *tell what the Lord has done for our soul*; if our conversation be of the mercies of God; of the character and love of Christ; of the work of his redemption, and the doctrines of his cross, it is truly religious. No one can justly call this affectation; for if we indeed believe these things, so very interesting, so infinitely important, how can we refrain from speaking of them? Do not "all sorts and conditions of men" speak very much of those things which are near their hearts, and much in their minds? I would not that you should "cast your pearls before swine;" or that you should introduce religious discourse at unseasonable times. But if we are indeed the disciples of that Saviour, whom we preach in the Gospel, and who has done such things to save us, we must be strangely inconsistent if it be not our chief object, our greatest desire, to honour him; to enlarge his kingdom, and magnify his mercies.

Another thing which, in my judgment will tend very much to the increase of our communion, and the last which I shall mention, is the cultivation of love and harmony among all christain people. In the present state of religion, few things, if any, are, in practice, more difficult, than the wise and just regulation, of our conduct towards the various sects of christians. We must follow after charity; and yet we must maintain truth. There is scarce one thing that can be named, peculiar to the Gospel of Christ, which is not by some, calling themselves Christians, rejected or denied. To say that these differences are unessential, is virtually saying that nothing is essential; that we may believe or disbelieve any thing without danger to our souls. We must contend earnestly for that faith, which, according to our best judgment, was delivered to the saints by inspiration of God. At all proper times, and in every suitable way, we must show that we are not ashamed of the Gospel of Christ; that we glory in the saving doctrines of his cross; and not the less, because to the Jews they are a stumbling block, and to the wise men of this world foolishness. But let us not, in maintaining the doctrines, depart from the spirit of Christianity. The pride of orthodoxy is, perhaps, the worst sort of spiritual pride. Let us not "judge another man's servant," nor think too highly of ourselves, but hold the truth in meekness, humility, and fear. It is infinitely more profitable to notice our own faults than the faults of others. By endeavouring constantly and chiefly to correct what is wrong in ourselves, we shall promote holiness, charity, and peace. A haughty, censorious spirit leads to confusion, and every evil work. "Let" our "love be without dissimulation." True liberality is to be seen, not in our profession, but in our conduct. Words may be "softer than oil; and yet in their object and tendency be "drawn swords." Men may speak plausibly and disclaim earnestly against illiberality and uncharitableness, with the artful design of stigmatising others, and exalting themselves; let such conduct with detestation be avoided. "I would have you wise unto that which is good, and simple concerning evil." The best we can do towards reforming the world, is to reform ourselves: to endeavour more and more to be and to do whatever God requires of those who would be saved in Christ for ever. If we have the spirit of Christ; if we indeed possess and feel that love for all men, which he so positively requires of his disciples, we shall naturally manifest it by doing good, as we have opportunity, to all men, and especially to them who are of the household of faith.

Theological Seminary of Ohio.—We are gratified to have it in our power to announce to the members of the Episcopal Church in the Western States, as well as to the friends of literature and science in general, that the Legislature have passed an act to enable the President and Faculty of the Theological Episcopal Seminary to confer collegiate degrees. We understand that every exertion is making by the Bishop, to carry into effect, with as little delay as possible, the generous intentions of our transatlantic brethren. A most beautiful set of stereotype plates of the Common Prayer Book, cast expressly for the purpose, has already arrived; and an elegant press on an improved plan, has been purchased, and is ready for putting up. The *Town* to be laid out on the ground belonging to the Seminary, will be called after *Lord Gambier*; the *College* after *Lord Keynon*; the *Chapel* after the Countess Dowager of *Rosse*; and the names of *Streets* of the town, together with these of the neighbouring *Streams*, &c. will perpetuate the memory of the numerous benefactors of the institution. *O. S. Journal.*

A List of the Clergy belonging to the Protestant Episcopal Church in the United States, Jan. 1, 1826.

BISHOPS.

1. The Right Rev. William White, D. D. Bishop of Pennsylvania.
2. The Right Rev. John Henry Hobart, D. D. Bishop of New-York.
3. The Right Rev. Alexander Viets Griswold, D. D. Bishop of the Eastern Diocess.
4. The Right Rev. Richard Channing Moore, D. D. Bishop of Virginia.
5. The Right Rev. James Kemp, D. D. Bishop of Maryland.
6. The Right Rev. John Croes, D. D. Bishop of New-Jersey.
7. The Right Rev. Nathaniel Bowen, D. D. Bishop of South-Carolina.
8. The Right Rev. Philander Chase, D. D. Bishop of Ohio.
9. The Right Rev. Thomas Church Brownell, D. D., LL. D. Bishop of Connecticut.
10. The Right Rev. John Stark Ravenscroft, D. D. Bishop of North-Carolina.

PRESBYTERS AND DEACONS.

Eastern Diocess, composed of

	Maine,	-	-	2
	New-Hampshire,	-	-	5
	Massachusetts,	-	-	24
	Vermont,	-	-	12
	Rhode Island,	-	-	6
Diocess of	Connecticut,	-	-	46
	New-York,	-	-	106
	New-Jersey,	-	-	17
	Pennsylvania,	-	-	43
	Delaware,	-	-	4
	Maryland,	-	-	53
	Virginia,	-	-	36
	North-Carolina,	-	-	9
	South-Carolina,	-	-	36
	Georgia,	-	-	5
	Ohio,	-	-	6
In Kentucky,	-	-	-	4
Louisiana,	-	-	-	1
Mississippi,	-	-	-	2
Tennessee,	-	-	-	1
Michigan,	-	-	-	2
Missouri,	-	-	-	1
				<hr/>
				421

Recapitulation.

Bishops, - - -	10
Priests and Deacons, -	421
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Total, - - -	431

Increase since January, 1825, 27; several have died within the last year.

This statement has been arranged from Swords' Episcopal Almanac for 1826; an annual publication of great use to Episcopalians. It contains, besides a Calendar, an account of the names and residence of the Episcopal Clergy; a list of all the Societies in the U. S. connected with the Church, and their Officers; notices and explanations of the Festivals and Fasts of the Church, &c. Price 18½ cents.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church in Virginia. On Monday, Dec. 12th, 1825, Messrs. Wm. D. Cairns, Wm. L. Marshall, and Wm. Jones, were admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Hobart, Bishop of New-York. On Sunday, Nov. 13th, 1825, in Christ Church, New-York, Messrs. Norman S. Adams, and Alva Bennett, were admitted to the Holy Order of Deacons; and the Rev. Manton Eastburn, Deacon, to the Holy Order of Priests.

CONSECRATION.

By the Right Rev. Dr. Kemp, Bishop of Maryland. On Wednesday, January 18th, 1826, Zion Church, Vannsville, Prince George's county, Md. was consecrated to the christian worship of Almighty God.

CALENDAR FOR MARCH, 1826.

5. Fourth Sunday in Lent.
12. Fifth Sunday in Lent.
19. Sixth Sunday in Lent.
20. Monday before Easter.
21. Tuesday before Easter.
22. Wednesday before Easter.
23. Thursday before Easter.
24. Good Friday.
25. Easter Eve, and Annunciation of the Virgin Mary.
26. Easter Sunday.
27. Easter Monday.
28. Easter Tuesday.

MARRIED, on Wednesday evening, 22d February, by the Right Rev. Dr. BOWEN, the Rev. EDWARD THOMAS, of Greenville, to JANE, eldest daughter of the Hon. THEODORE GAILLARD, of this city.